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INTERNATIONAL BIBLE STUDY.

December 25th, 1881.—*Isaiah* IX. 6-7.

"For unto us a child is born, unto us a son is given." In the introductory verses of this 9th of Isaiah, we are told of light arising where gross darkness was, joy in the place of sorrow, triumph in the place of defeat, freedom for oppression, and victory by means of fire, even fire from heaven. The attention of the world is claimed for what is to be announced; for who is not interested in the means whereby the world is to be freed from darkness, sorrow, oppression and defeat? Then come the words "for unto us a child is born." All people who consent to receive this Deliverer from heaven, are understood to be here speaking; unto us, the promised seed of Abraham. The child of whose wonderful birth mention is here made (seven centuries and more before his advent,) is no other than the one spoken of in the 7th ch. of this prophet, as being born of a virgin, and named Immanuel, God with us, one in whom God is with us, God manifest in the flesh of our humanity. "Unto us a son is given." This Son is a gift, the gift of God. God so loved the world that he gave his only-begotten Son.

"And the government shall be upon his shoulder." The figure here employed has reference to the insignia of governmental functions; see xxii. 22, where a key borne upon the shoulder is the symbol of office. It is not a government like those of earth, that this child of wondrous birth comes to set up, but the kingdom of heaven, the kingdom which is heaven when fully instituted and accepted. As in the 2nd Psalm, God is heard witnessing to the Messiah, saying, This is my King, the King of my choice, before whom all the kings of earth are to fall. "And his name shall be called"—what? Immanuel? Yes. But what does Immanuel mean? What is the account to be given of one in whom God is manifest? Such a one is 'Wonderful.' Being faultless in his humanity, a new Adam, to stand where the first fell, being the well- beloved Son of God, being the Lamb of God that taketh away the sin of the world, being one mighty in word and deed is never any one before him was, being of a wisdom unparallelled, meek and lowly of heart, laying down his life upon the ignominious cross, and dying to open the kingdom of heaven to all believers, He, in a sense unapproached by any other man, is Wonderful. How wonderful the work wrought in your heart and in mine. What a King is this who chooses that all his subjects should be fellow-heirs with himself, and who presents them perfect before the throne of his Father in heaven.

"Counsellor." As a specimen of his counsel, turn to the Sermon on the mount. Accept his counsel and you will find out in your own happy experience how blessed the counsel he gives. He is your righteous Advocate with God and knows how to plead so that instead of being condemned at the bar of God you are recognized as an heir of heaven.

"The mighty God." The mighty power of God, that by which he brought into existence all that exists, comes down to earth and is embodied in the person of the humble carpenter of Nazareth, the companion of fishermen and tax-gatherers. Behold him rising from his sleep to rebuke the winds and the waves, and calling the dead from their graves. All things are possible to him that has this power.

"The everlasting Father." The Father of ages, it might be rendered. The father of the antediluvian age; of the Abrahamic age; of the Mosaic, and of the Christian, into which the others all empty themselves, and which is to endure while the sun and moon endure.

"The Prince of Peace." Who makes men acquainted with the blessed art of overcoming by pacific measures. He breaks in pieces the bow of battle, and proclaims throughout his empire that swords be beaten into ploughshares. Never more any need of offensive weapons. From the cross where we behold the abnegation of all that men call power, he brings to his feet all classes and conditions of men and shall reign till all his enemies, all mankind are made his footstool. In his dominion the peace of God which passeth all understanding, keeps the hearts and minds of all so that animosity, vindictiveness, contempt, anixiety, covetousness, and whatsoever else warreth against peace, find no entrance.

"Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this." The literal throne of David would be a very poor thing indeed to reward the Messiah with. Even after the subjection of his enemies that disputed with him the right to reign, David was disseated for a while by his own son. At his best estate he ruled a people whose nationality was continually menaced by the idolatrous nations that shut them in on every side. Judaism means a small central nation witnessing for God in the midst of a world ruled by Satan and filled with idolatry. Very different indeed is the kingdom of the Messiah; as the substance differs from the shadow and as the everlasting differs from the temporary. David ruled in a fashion over the people of God, a united nation; Christ shall rule over the people of God of all kingdoms and tribes and tongues. His rule of peace shall go on widening and widening, and deepening and deepening till the whole earth be filled with the knowledge of the Lord. This mighty power of expansion belongs to the kingdom of Christ. But is not the church of Christ the kingdom of Christ? it is, if Christ is ruler there, and if Christ alone is ruler there. The church may say, "Many lords beside thee have had dominion over us." And alas! it is so still. The ideas of this world are intermingled with those of Christ, and his supremacy is hindered by the presence of worldly elements in the church. The Spirit of God is present with believers to accomplish the glorious things here predicated of the kingdom: to order it and to establish it with judgment and with justice for ever. The order can only be that which is set forth in the New Testament e. g. in I Cor. xii. The judgment and the justice or righteousness, are fonnd in the words of the Lord Jesus Christ which shall judge men at the last day. The Spirit of God is the exponent of the zeal of the Lord of Hosts. The power that worketh in us is equal to the sublime work of subduing all the world to the sceptre of Christ.

The Jewish prophets spoke to their contemporaries in the only language that they could understand; if they had expressed the things concerning the Messianic kingdom in New Testament language it would either have been unintelligible to them or would have been regarded as heretical, opposed to Judaism. God educates his people under one system to the ability to apprehend the system that is to succeed. But fulness of understanding comes only at the fulness of time.

WEEKLY REVIEW.

—The *Statesman* has exposed itself to a long letter of rebuke from Madame Blavatsky for having spoken of a certain lady in Anstralia as an Australian Madame Blavatsky. The Madame B. of Bombay says:

The *Stateman*'s editor claims, I believe, to be regarded as a staunch defender of the Indian people's rights; as a redresser of their wrongs; one who breaks his chivalrous lance in honour of fair Aryavarta? So does the editor of the *Theosophist*—a journal founded for the benefit of and solely for the natives. While he defends their political rights, we Theosophists, try our best to defend their religious rights, and to prove their claims to the most ancient civilization, literature, and wisdom, thus showing their superiority, in many respects, to our Western civilization—a babe of yesterday.

The fact that Western civilization is a babe of yesterday is not generally thought to be a matter of reproach. It certainly has some advantages over the civilization of the Vedas which awakens Madame Blavatsky's enthusiasm, inasmuch as it does not keep men looking backward, does not confine its ministry to a single nation, does not shut up knowledge to a particular class, but popularizes it, and favours the spread of civil and religious liberty in the world. The babe of yesterday has this advantage over previous

generations that it inherits all the past without having been itself inherited. If it had not been for this babe of yesterday, we suppose Madame B. would have known nothing of Indian literature and would have been a stranger to these shores.

—In the Weekly Review of our last issue, was a paragraph about "private baptism," the last five lines of which belonged to the notice (further on in the same column) of the baptism of a distinguished Mahomedan.

—One painful scourge from which Bombay has been completely delivered by the introduction of Vehar Water, is still present in the outlying parts of the island, Matoonga for instance, the inhabitants of which are, on this account, petitioning for the introduction of Vehar water to their village.

—"The flesh and the Spirit are contrary the one to the other, but though it is a terrible conflict we must not give it up, for we are sure of ultimate victory." We take this from a report of Mr. Moody's remarks at Newcastle. The flesh here is our depraved humanity; the Spirit is the Spirit of God. But the Spirit of God is divine, and we should expect that if he were willing to put forth his power the conflict would be a very short one. As a matter of fact we are persuaded that the conflict that goes on in such cases as Mr. Moody refers to, is not between man and God, but between man and his conscience, enlightened by the Spirit. If we turn to the portion of Scripture quoted by Mr. Moody, Galatians, v. 16-18, we shall find that the apostle does not exhort those to whom he writes to pursue such a combat but to have done with it. He says: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." To walk in the Spirit is to cease from our vain strugglings, recognize the divine character of the Spirit that dwelleth in us, and yield ourselves to him. "For," the apostle goes on to say, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; that ye may not do the things that ye would." (*Rev.*) What the flesh proposeth is one thing; what the Spirit of God proposes is a very different thing. In the conflict described in Romans vii. there is *not a word said about the Spirit or about faith*; the conflict is between resolution and the man's evil nature; the moment that faith opens the door for the Spirit of God to come in to the citadel of our being, the conflict is ended. Paul designates that strife as between the law of God and the evil nature. But salvation is by grace and not by authority. The law appeals to resolution; but grace means the freely imparted power of God to do what we have failed to do. The struggle between resolution and the evil nature serves only one purpose, to bring us to the point of self-despair, and make us profoundly sensible that it must be the power of God within us that will get the victory. For the law came by Moses, but grace and truth came by Jesus Christ. In the eighth ch. of Romans what prodigal mention is made of the Spirit. The righteousness of the law (demanded by the law but which the law cannot impart,) is said to be fulfilled in those who walk not after the flesh, but after the Spirit. This walking is not a mere struggle to walk; the minding of the Spirit is said to be life and peace. If Christ be in you the body is dead because of sin; but the Spirit is life because of righteousness. Christians easily recognize the grace whereby they obtain forgiveness of sin, but are very slow to recognize the grace whereby sin is overcome. This is the victory that overcometh the world, even our faith; for who is he that overcometh the world but he that believeth that Jesus is the Son of God. The question is not what can I do under the influence of the motives brought before me at the cross of Christ? But what can the Spirit of God within me accomplish. In the presence of sin or temptation it makes all the difference in the world whether I am relying upon some effort to be put forth by me, or upon the divine Spirit. There cannot be any conflict between death and life; life is, in the nature of the case, victory; and the reason why victory is delayed and the strife goes on is that, because of our defective faith, the Spirit of life is kept out. The entire army of the Israelites was thwarted and baffled and humiliated by Goliath. When David appeared there was no conflict; David knew that there was victory in his sling-stones; his faith opened the door for God to come in. "By faith the walls of Jericho fell down, after they were compassed about seven days." It is very difficult to make this matter plain to one who has not experience of the matter. But they who have been engaged in a long-protracted struggle with sin, with very unsatisfactory results, are prepared to believe that there must be a better way, and will find it out if they give glory to God by recognizing that the Spirit of God in them means the introduction of omnipotence for the subjugation of sin. The word that enabled the man with the withered arm to stretch forth his hand had omnipotence in it. Suppose the man had endeavoured to obey the command to stretch out his hand, by taking hold of it with his left hand and struggling thus to extend it. This would have been to treat the Lord Jesus as many are treating the Spirit. The reason why the disciples on the Day of Pentecost were made to speak with tongues that they had never learned, was to show the absolute power of the Spirit of God in believers under this dispensation. But unbelief and the idea of our own ability to fight the battle of the Lord hinder us from receiving this testimony.

—The Rev. Mr. & Mrs. Gillespie of the Irish Presb. Mission, Guzarat, with Mrs. Rea of the same Mission, have returned from Europe. They are accompanied by Dr. & Mrs Osborne who join the Mission for the first time. Dr. Osborne is a medical missionary. The Rev Mr. & Mrs Seiler of the Am. Presb. Mission, Rutnagherry, and Mrs Hull, widow of the late missionary of that name, have returned from America. We extend a cordial welcome to all these fellow labourers.

—The *New Dispensation* says:

Our friend, the *Statesman*, with the moderation and sympathetic regard so characteristic of him, seriously discusses the dangers of our situation, and apprehends that certain practices recently introduced into our Church are "almost certain to degenerate into idolatry, pure and simple." The recent invocation of the God of Providence in a family store-room, under the name of "Annada or Lakshmi," is characterized by our contemporary as the "worship of a heathen goddess." We do not wonder at the imputation, and we had in tact anticipated it. The name Lakshmi is a bugbear. It suggests idolatry. In the ceremony in question there was no worship of a heathen goddess, but only the use of the name of a heathen goddess. Similarly we use such names as Hari, Mahes, Jagatdhatri, Bidhata, &c. All these are names of heathen deities, and may seem equally open to objection. We do not become idolaters by using these names with reference to the Supreme God any more than we become Jews by calling Him Jehovah as we often do. Nor do we become Christians by worshipping the Father of Christ. There is nothing in a name so long as we are what we are—thorough-going inconoclasts and sworn foes of idolatry. 'Divine Mother' means the tender side of God. 'Lakshmi' represents the tender side of Providence, the Providing Deity. It means simply the Great God mercifully dispensing daily food to the householder. Surely there is no idolatry in this. For using such words we have good reasons. We help our Hindu countrymen to bring to the one Spirit-God all their ideas, sentiments, and associations. We present to them Lakshmi minus the body. We simply transfer their homage from visible idols to the ideas they represent, thus spiritualizing the whole of their pantheon.

It is a characteristic of Hinduism that it ascribes the attributes of Deity to each particular object of worship. Are the praises of Ganpati recited? He is spoken of as the omnipotent One, Creator and Preserver of all things. So if Shiva or Huri or Ram or Krishna are praised; each one is spoken of as the Ruler of the universe. All this has only tended to make the Hindoos more cand more grossly idolatrous. The Brahmo-Somajism of Chunder Sen is rapidly hastening to show to a lately admiring and hopeful world, the hollowness of the basis on which it rests. No one that knows God as he is can have any feeling but one of profound aversion for the idol names that have so horribly misrepresented him. Lakshmi is the Hindoo counter part of Mammon, and is worshipped at the close of the financial year as the author of all the profits obtained in the year. She is a good synonym of that covetousness which Paul says is idolatry.

—There is a good deal of discusesion with regard to the connection of the Indian Government with the Opium traffic. There are discussions with regard to the effects of opium smoking, with regard to the monopoly of cultivation in Bengal, with regard to transit duties; but there is one matter about which there ought not to be any difference of opinion, viz. that it is wrong for England to dictate to China what amount of duty the latter country shall impose on imported opium. It is not easy to think of any thing the scandal of which is more obvious than this coercion exercised by England with regard to Chinese import duties. What if any country should attempt to dictate to England what duties she shall impose on some article in which that country was interested? Of course there may be commercial treaties securing an abatement of duty on some article in the one country, and a corresponding reduction on some other article in the other country. But very different from such amicable arrangement is the course pursued by England. There have been two wars specially waged because China refused to be thus dictated to, and there is always the menace of a third. This sort of thing puts an end to all international comity. Does the English Government really wish to do what is right? Let it cease from dictating to China in this matter, conceding to her the same right that India exercises. India prohibits the importation of opium into India. Set aside all questions relating to the effects of opium, and the methods of raising revenue from it in India; here is a

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principle of international duty that cannot be questioned. Restore to China the rights of which you have robbed her and let her impose what duty she thinks proper on imported Opium. But then this will ensue, and that will ensue. What have you to do with that? *Fiat justitia ruat cœlum.* But the heavens will not fall, the heavens will be on the side of those who do right. Let England take her heel off of China; there is better work for that heel at home.

—Dr. Thoburn lately gave an account in the *Lucknow Witness* of visits paid by him to opium dens in Calcutta, and showed that the habit of opium smoking is very prevalent in this country, especially among Mahomedans, and is rapidly increasing. Almost without a dissenting voice, the smokers testified to the pernicious effects of the habit, and were very eager to hear of something that would deliver them from it. Could somebody give us information about the opium dens of Bombay? Thirty years ago, Dr. Allen of the Am. Mission, furnished information regarding them; they must have increased considerably since then.

From the last number of the *India Methodist Watchman* we learn that that paper now passes into the hands of the Rev. C. B. Ward, Telugu Mission, Deccan. Two letters from W. J. G., the late editor, appear in this December number, from one of which we take the following:

What a world of godlessness is Paris. Never before did I see a place so utterly without religion. Nominal Christians and all kinds of heathen claim something to worship. As far as I could see the Parisians worship *worldliness*. The great desire of the majority is to be gay. They do not seem to seek contentment or happiness, that would be too quiet and dull. They want titillation, jollity, gaiety. The business and comforts which occupy much of the day are only stepping stones to a gay time at night in the theatres, saloons or other haunts of folly. It is a strange, sad and lonely feeling to realize that you are in the midst of thousands of people who seem utterly ignorant of the fact that they have immortal souls, and that there is a God calling them to salvation and to His judgments.

What about Romanism? Well, an artist might fairly paint France as a big boy with short tight pants and coat, and entitle it "Outgrown." For poor France has nothing else to put on. True there is a royal wardrobe in the gospel of Jesus, but France is too proud to put it on. And the bogus tinseled shoddy which has been palmed off for the robe of righteousness has disgusted multitudes of that nation.

NOTICES OF BOOKS AND REPORTS.

"Programme of Cook's New System of International Travelling-Tickets between India, and Egypt, Palestine, Europe, America," and we know not how many other countries. Nov. 1881. This volume has excellent maps of Central Europe, the Turkish empire and the World, and invites the people of Bombay who wish to see something of the outlying world to allow themselves to be guided by experienced travellers, studious of their interests, to a number of other countries well worth seeing, We have also to acknowledge a similar volume relating to travel within the bounds of India, and supplying information concerning routes and localities. This is we suppose the day spoken of by Daniel: "Men shall run to and fro in the earth, and knowledge shall be increased." The word *run* implies that they will have facilities for travel such as were not known in ancient times. The word could hardly be used in connection with bullock gadis. The Messrs. Cook propose to contribute something to the many facilities for comfortable travel in these days. These volumes (one shilling each) can be obtained at Messrs. Cook and Son's office, 5 Hornby Row, Bombay.

"*Education in India.*" A letter to H. E. the Marquis of Ripon; by John Murdoch, LL. D. Here we have another volume from the pen of Dr. Murdoch. We can only at present briefly refer to its contents. After a glance at the development of the Govt. system of education, there is a lengthy chapter on the influence exerted by it; a consideration of the aims of Govt. Education occupies about half of the volume; the Govt. reading-books are scrutinized and the urgent necessity of a complete series of reading-books adapted to India and embracing the latest educational improvements, is pointed out; Grant-in-aid rules, transfer of education to local management, and concluding proposals make up the remainder of the topics. The remarks on the influence of Government Education will probably be not palatable to some who have to do with public instruction in India; but it would be a great pity if such persons should try to persuade themselves that the influence of the system is materially different from what is here alleged.

"*Parental Duty.*" An address by the Rev. Wm. Brown Keer, Wilts. This is a tract of 16 pp. pointing out the teaching of Scripture and the requirements of the Church of England with regard to this very important matter in a way fitted to bring home to the minds of Christian parents the solemnity of their trust and the means of discharging it.

We have received the following and hope soon to notice them more particularly: "Garfield's words; suggestive passages from the writings of Jas. Abram Garfield," by W. R. Balch.—"The Vedic Religion." By the Rev. K. S. MacDonald, 2nd edition. Jas. Nisbet & Co. London. "A Manual of Hindu Pantheism. The *Vedantasara*." Translated, with copious annotations, by Major G. A. Jacob, Bo. S. C. Inspector of Army Schools. Trubner & Co. London.—Report of the Eurasian & Anglo-Indian Association in S. India, 1881.—Fourteenth Report of the Indian Home Mission to the Santhals.

"*The Transfiguration.*" A poem by Joseph Balm. We cannot congraluate the writer of this on his success. Seven pages are covered with passable rhymes and with statements the accuracy or importance of which we do not presume to question; but there is scarcely a line that does not offend against the laws of prosody and melody. The author does not appear to be aware that the least and last thing in English poetry is the rhyme. Rythm is far more important than rhyme.

A Circular from the Am. Mission Press, Lucknow, announces the Sunday School Manual for India, by the Rev. Dr. T. J. Scott, D. D. as in press and shortly to appear. The price is a rupee a copy, with abatement when many copies are taken.

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SATURDAY, DECEMBER 17, 1881.

HOW REACH THE CHILDREN?

After seven years Mr. Moody and Mr. Sankey are revisiting England, and seem to be accompanied by the same power from above that attended their previous ministrations. Mr. Moody's discourses always have the charm of freshness, not only because they are replete with the truth that is perennial, but because he studies the Scriptures with the faith that expects new discoveries of the things therein revealed. In a recent report of some addresses of his at Newcastle, we find him speaking on the subject of the training of children in a way that shows his good sense. His ideas do not run in a common groove and he does not accept any thing because it is held by every body in the church. Mr. Moody believes that the Sunday-School instruction given with so much pains and such admirable method in these days, does not alter the fact that the welfare of the child depends mainly upon the training given by the parents, specially by the mother.

The mother who teaches her child to obey God, and who teaches her child God's law, is going to reap a grand harvest by-and-by. The children I pity, in every place, are those who have no mother to take them to the house of God, who have no Sunday-school teacher to instruct them, and whose home no minister visits. It is a dark day for a child who has no one to tell him about God, and it is going to be a darker day for the father and mother. It is only a question of time, when they will curse the day their children were born. Some parents will say they send their children to Sabbath-school. That is a little, but not a great deal, better. If children have only two hours of proper religious instruction on Sunday, and for the remainder of the week the father and mother and all the rest of the neighbourhood are pulling them down, there isn't much chance for the children. Precept is very good, but example is much better. I'd rather have an ounce of example than a bushel of precept. On my way here this afternoon I saw a mother with three little children toddling after her; and I thought of the little feet following in the footsteps of the mothers. No one has the influence that mothers have. At one time I thought if we could get the children we would have the parents; if we got the lambs we would have the sheep. But that is the wrong end to begin. Give me the mothers of Newcastle, and we will regenerate the city in a few months; and if the mothers were loyal to God we should see all the public houses closed up in six months. It is said, "Like priest, like people"; but like parents, like children, is nearer the truth.

The child who is taught by the parent to render cheerful obedience to the parental requirements, is endowed with something that is of more value than any inheritance of houses, lands or goods. A man's greatest enemy is his own will, and a great many parents are simply engaged in endowing this enemy with the strength of a Samson or a Goliath. That which might be easily subdued in early years, allowed to develop itself, defies in later years the utmost power which the individual may summon for the conflict. Parents are making an idol of their children when their study is simply to please them, instead of teaching them to find

delight in doing what is pleasing in the sight of God. Children brought up in this country are very much injured by being left so much with servants, not so much by evil principles or habits learned from these, as by the position in which they stand to them, being allowed to command them and the servants being generally required to yield implicit obedience to the whims and caprices of the child. The effect of this is to intensify the child's will. Parents that leave their children much with pliant servants, need not imagine that the hour spent in Sunday schools out of the 168 hours of which the week is made up, will counteract the immense and disastrous influence habitually brought to bear upon the child. Mr. Moody began his life of Christian activity with children gathered from the streets into Sunday-schools, and, as he says above, for a long time imagined that it was through the children the parents were to be reached. But a prolonged experience and deeper investigation leads him to the conclusion that the children are to be reached effectively through the parents.

The statistics of the churches in England and America since so much attention began to be given to the Sunday-school work, shows that large numbers of the children, when they grow up, are not gathered into the churches. The great results anticipated from the improved systems of Sunday-school instruction seem to be neutralized in some way or other. How? Doubtless through being unduly trusted to, the parents not recognizing their paramount obligation to lead them to Christ and bring them up for him. It is when the infant is most plastic in the mother's hands, that it may be most easily taught to obey. Sunday schools are exceedingly valuable; so are day-schools in which the word of God is inculcated, whether for European or Native children; but the teacher is often made painfully conscious of the fact that he has to deal not merely with the mind of the scholar but with the parental influence brought to bear upon the pupil to hinder him from receiving the religious instruction imparted.

The most potent influence for bringing the children to Christ is the love of God reigning in the hearts of the parents and fashioning all their conduct. The child whose happy privilege it is to see the grace of God reigning in his parents or in the mother simply, imparting a heavenly serenity and beautifully piloting the soul through the cares, temptations and annoyances of life, grows up with something that shall enable him to disregard the skeptical influences so rife at the present day.

REMINISCENCES. CLI.

DIARY: at sea, 1847.

Dec. 7. Nineteen weeks to-day since I bade them good-by at home. They are housed in thee. I shall hear soon, I trust, of thy loving-kindness towards them, which is thy glory. Hear soon that they are all given to thee. This world is as Daniel's den of lions; but thou art with them. Lord Jesus, hast thou not written down the prayers offered for this ship's company? Shall Satan be able to get these prayers from thy hand and bear them off in triumph to paste them on the walls of hell? Do not thine enemies pretend that their very banners are made of the prayers of thy saints won away from the throne of grace? Do they not affirm thee to be the great bankrupt of the universe? I know that among the merchants of the world, if the least note of one of one them comes back protested, it is death to his reputation. And if the least prayer offered up in the least faith obtains not its fulfilment, thy standing is gone and no one will trust thee more. The wind that blows upon us comes not with more ease or efficacy than thy Spirit may come with. Thou sayest each moment, Let there be light, and light comes tearing down from the sun at the rate of 200,000 miles in a second. Thou Sun of Righteousness, shine forth in the kingdom of thy Father. Thou hast the keys of death and hell. Spiritual opposition is no more to thee than material.

9th. Drink, yea drink abundantly. Thus saying he awoke me this morning. This is the blessed theory; I must drink my fill, and overflow, and then shall streams flow forth from me. It is idle to think of imparting when I am not myself full. My cup must run over, my joy must be full. When the spring is full and bubbling, then others shall drink thereof. What a shame that such a glorious banquet as God has spread for the Christian, even in this wilderness, should go untasted. That a cup so costly, so exquisite and from such a giver, should pass by me untouched. It is great wickedness not to be expatiating in the ocean of God's love. How can another grieve us more than by disregarding the tokens of our love? I will now sit down under his shadow with great delight, and his fruit shall be sweet to my taste. How beautifully does this apple-tree symbolize the Saviour! Two arms are not enough for the necessities of his love; he bends over me with a hundred. He is my screen receiving in his own bosom all the fiery darts, and giving me all the comforting influences; He is loaded with fruit for me and for all friends; He is above me, yet is looking on me and pressing towards me. Lord Jesus, let me eat abundantly; let me become a partaker of thy divine nature. Thy fruit is for me; shall it rot before I eat it? Give me thy treasures of wisdom and knowledge. Give me the very keenest susceptibility to thy love.

10th. I detect a feeling of this sort in me: if souls are eventually converted, my unfaithfulness will not be of much consequence. If God in his goodness, as I hope, will give his Spirit to these souls, that will be a sort of cancelling of my sins regarding them. But my unfaithfulness remains, even if they are converted. Their conversion is no atonement for my failures. What is given me to do I must do, and when I fail I ought to be ashamed and confounded and grieved, whether souls are saved or not. I must be able to say, My meat is to do the will of him that sent me. I must have reference to the salvation of souls in all I do; but must not eke out my own deficiences by God's sufficiency in a way to extenuate my self.

What is the prayer of *my life*? "Lord, let me serve thee in a way that is congenial to my tastes, inclinations and habits; let me have enough to eat and to drink; let me have abundance of sleep; let me spend my time mostly by myself in study, in meditation, in prayer; let me be kept at peace with men, let me not offend them for the world, but please them exceedingly; let me have the communion of saints." This is the prayer that goes up to God all the day long from my life. The prayer of *my lips* is on the contrary this: "Lord, make no account of my body; make no account of me in my individual capacity; treat me in body, soul and spirit simply as a means to an end, and that end the Saviour's glory; make me useful or kill me; make me holy as thou art holy." These two prayers war with one another and which has the victory? Judging from results, the first prevails. God seems to answer the first, seeing it is uttered by sincerer organs. He cares for my bodily wants; he giveth me sleep; gives me pleasant hours of study, meditation and prayer; he gives me peace with my fellow-men and freedom from conflict. What is to be done? There are two beings in me and one will nullifies the other. I'm a splendid shipwreck; an infinity of preparation ending in nothing. What does all this serve but unto self-eulogy? This diary, I mean. There is a way of writing all these bitter things without contrition or humility. Let me not, O Lord, occupy a false position. Let me not have eminence among the saints while Satan's legions are quartered on me. Jesus, I make no progress; have made none for two years. Thou art my sufficiency, my almighty Friend; the bearer of my iniquities; but what of that? If thou canst be all that and I remain still in the prison of my devilish nature, of what avail is it all? Thou art in me like a mighty steam engine in a miserable wreck with wheels all gone to pieces. Steam is not the thing wanted, but repair. I do'nt know what to do. There is no place for me in the universe; I would not go to heaven; I would shrink back in dismay from the idea of going there now. I can't go to hell, for Christ has laid hold on me; I can't go into a monastery, though it would suit my natural man exquisitely; I have got one work to do, one path to walk in, one only. God subdue me that I may walk therein.

14th. God dwelleth with the humble. A man is nothing without humility. The more humility he has, the more of God he has. If he empty himself so as to become as a little child, then there is a great deal of room made for God. True humility appears in hungering and thirsting after righteousness. If I thought myself deserving of the damnation of hell, I would count the most unhappy of all possible conditions in this world, like a throne of state; the least of all God's mercies as a royal robe. Such an idea as that of shrinking from any burden would never enter my mind.

APOCALYPTIC SKETCHES. XLIII.

"AND the seventh angel poured out his vial into the air; and there came a great voice out of the temple [of heaven] from the throne, saying, It is done." xvi. 17. We have now come to the last of the seven vials in which is filled up the wrath of God. We have found these outpoured vials to be descriptive of the divine judgments executed in providence upon the great anti-Christian system which has so fearfully hindered the river of the water of life from fulfilling its blessed mission in the world, by palming off its corruption of the Gospel upon the nations of the earth, as the true Gospel. We have found in the history of Europe in the last century, tokens of these judgments, all combining to bring about civil and religious liberty in countries where it was previously unknown or disowned. We come now to the last of these great providential events. The vial is poured out into the air, which seems to indicate the wide diffusion of the mighty influence that is to accomplish this wonderful change in the position of the anti-christian power professing to rule the world for Christ. The great voice out of the temple of heaven saying, It is done, intimates that the event referred to is of the highest importance to the church of Christ removing a great hindrance to the revival of pure and undefiled religion. As we have before intimated, there is probably for each of the external events indicated in these successive judgments, something corresponding in the church of Christ, developing and advancing the people of God *pari passu* with the movements by which the nations are prepared to receive their testimony. The words 'It is done,' may have some connection with what we find in ch. x. 6,7: "That there should be time no longer; but in the

days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." It is evident from the letters to the seven churches, that the great things of prophecy, the wonderful events mentioned in this book, are intimately connected with the victories of faith obtained by individual Christians, and the very prizes said to be waiting those that overcome, are the things announced in the prophecies of the Apocalypse; won by individuals they become the property of the church.

The angel of ch. x. speaks of the mystery of God to be finished, "as he hath declared to his servants the prophets." We understand by this the victory of faith in coming to the apprehension of things set forth in the Scriptures, previously misconceived by Christians, and not supposed to be indicative of blessings to be realized here below. Our own opinion is that the blessings promised to him that overcometh in the letters to the seven churches, are obtainable here, and not necessarily after death. The promise in ii: 25, 26, is certainly of this character, seeing the victorious believer is represented as ruling over the nations. In ch. xix we find this victory inherited by the church. In ii. 11, he that overcometh is proof against the second death; in ch. xx we find the church at large entering into the fruition of this blessing. In iii. 12 we read that the overcoming one has the name of the city of God, the new Jerusalem, written upon him. In ch. xxi, we find this blessing too made the experience of the church at large. As when David overcame Goliath, the way was opened for a great victory obtained by the Israelites over the entire force of the Philistines. The mystery of God means that which the church of God has failed to apprehend of the mighty purposes of God toward his church, though contained in the word; they were only understood at the time indicated in the prophecy.

"And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great." 18. In the latter part of the year 1847, there began to be tokens of the outbreak of a revolutionary spirit in Europe. It manifested itself first in Tuscany. In February, 1848, France was suddenly revolutionized. It was sudden and it was thorough. The fabric of old institutions fell to the ground. Scarcely had the news of this revolution gone abroad before Germany was convulsed in the same way. In many other countries, including Austria, the revolutionary mania revealed itself, and every where its action was like that of an earthquake, sudden and thorough, strewing Europe with the fragments of medieval structures no more to be reared again. Before the end of 1848, Rome herself was convulsed; the Pope had to flee for his life, and a republican form of Government was set up. No other page in history records such an overturning of so many mighty states in so short a time. That system so laboriously built up by Roman Catholicism, whereby the very idea of true liberty, civil and religious, was carefully excluded from the minds of men, passed away, insomuch than in Rome itself the Bible in the vernacular was printed for the use of the people. Not long before the outbreak of this great revolutionary mania, Christians in Protestant countries had consecrated themselves to the work of introducing the Gospel into Italy, and had established depots of Scriptures at points near the frontier, to be introduced as opportunity might allow. At the same time, prayer was offered for the success of these endeavours. This illustrates what we said about the correspondence of spiritual movements in the church with great providential movements outside of it.

DRAFT MEMORIAL REGARDING OPIUM.*

THE undersigned submit that the relations of the Government of India to the cultivation, preparation and export of Opium are calculated on the one hand to weaken the force of moral obligation among the people of this country, and on the other hand to lower the prestige of the Government and diminish its influence.

1. They are adapted to weaken the force of moral obligation, upon which the whole fabric of society may be said to rest, inasmuch as they seem to make light of the interests of humanity. For the sake of the revenue which it derives from the drug, the Government of India shows itself disregardful of the terrible harm done to individuals and society by the habitual use of this narcotic. The cultivation, preparation and export of Indian opium are all for the purpose of supplying the people of China with the means of forming and strengthening the appetite for the drug. There is no Englishman who would not hear with concern that a beloved member of his family had acquired the habit of consuming opium. When the matter is looked at apart from any bias it is immediately seen that the contraction of such a habit greatly diminishes, to say the least, the prospects of the individual as regards health, mental vigour, position and influence. Where great pecuniary interests are at stake, there is of course a necessity of disguising the evil effects of the traffic, and of making it appear that the consequences are not as represented. Efforts are put forth to persuade the people that the habit of opium-smoking is not particularly prejudicial to the Chinese. There remains, however, a body of evidence that cannot be impeached, to the effect that this habit tends to weaken the physical and intellectual powers of its victims, to cripple their ability to support their families and fulfil their social duties, and to shorten their lives. The great pains taken by the Indian Government to develop the Opium traffic, are calculated to produce upon the people of this country, the impression that the Government is very little under the influence of those principles of morality which it inculcates in the schools and colleges carried on by its Department of Public Instruction. The natural and inevitable tendency of this is to lead the people to make light of these principles, and substitute for them the degrading principle that every thing is legitimate which seems to promote self-interest.

On the other hand, supposing the people embrace and hold fast to those enlightened views of national comity which require men of one country to have regard to the interests of their fellow-men in other lands, views which are more or less included in the curriculum of study in Government schools, the result of the Government connection with the Opium traffic will be loss of prestige. That respect which is at the foundation of all true loyalty, will be diminished.

As missionaries coming much in contact with the people, and enjoying better opportunities of becoming acquainted with their ideas, than most others do, we can testify to the fact that disapprobation of the action of Government in such matters as this, tends to prejudice them against Christianity. While Government is neutral with regard to the inculcation of religion, it cannot afford to suffer the loss of prestige involved in its relation to this baneful traffic

We are often told that the question of the abandonment of the Opium revenue, is one that cannot be entertained because the Indian Government is now dependent upon that form of revenue and its renunciation would be attended with disastrous consequences to the country, transferring the burden now borne by the people of China to the people of India. It is with a measure of satisfaction, indeed, that we observe in recent action in Parliament, and in recent despatches from the Rt. Hon. the Secretary of State for India, to the Viceroy, signs of a desire on the part of the British Government to bring about a state of things in connection with this matter, in which the Government of India shall be less dependent than it is at present on the opium revenue. But we feel constrained to express surprise that men can assent to a principle in international matters that they would never dream of assenting to in matters between themselves and their neighbour. Between man and man, the principle that obligations cease to be obligations when they involve sacrifices, is scouted by every one: yet in international matters, even Englishmen seem to think that it is legitimate. We are told that with the frequent famines, wars and other exceptional drains upon the exchequer, India cannot possibly dispense with the revenue derived from the export of Opium. The people cannot bear additional taxation. Surely, the first thing is to ascertain what is right and then to seek the means of accomplishing it, believing that the Almighty Ruler whose law written in our hearts we honour when we thus act, will assist in the matter of righting the wrong; but whether or no, it must be righted at whatever cost. We admit that the peasantry of India ought to have no additional burdens laid upon them. The sacrifice should be borne by those who are better able to bear it, and who are not without responsibility for this great evil, in that they countenanced its inception and development.

Another argument used by those who oppose the agitation of this matter is that the Government of China now allows to some extent the cultivation of opium on her own soil. This, we hear it strongly affirmed, shows plainly that China could not have been sincere in her professed desire to save her people from the vice of Opium-smoking. We do not admit the cogency of this reasoning. The rulers of China certainly did their best to procure the exclusion of the drug from the Chinese people, and sacrificed millions of money in the endeavour to bring about this result. When, defeated in all their endeavours, they found that the foreign drug could not be excluded, they began to conclude that if the Chinese were to be pauperized, demoralized and decimated by the use of the drug, they might as well try to keep the money paid for it in their own country, instead of letting it all go to the power which had subjected them to such cruel humiliations. This is virtually the same argument that has long been used to defend the course of the Government of India in relation to the traffic; viz. that if we do not meet the demand some body else will, and we might as well profit by it as let another do so.

It is understood that one of the reasons why the long pending treaty with China is not ratified on the part of the English Government, is that China wishes to impose a heavier import duty on opium than England can consent to. We submit that it is not to the credit of Great Britain that she should insist on dictating the tariff of China, while India is allowed to *prohibit* the importation of the drug.

Praying, as in duty bound &c.

We remain respectfully

* Prepared for the Bombay Missionary Conference.

I cannot write just when I would. Indeed, the poems are not mine, but my Master's. I just put down what He tells me, and I have to wait until He tells me. I do not understand what people mean when they speak of 'making' poetry. I have somehow to live mine before I write it.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

COLAR.

To the Editor of the Bombay Guardian.

SIR,—Since coming to Colar my heart has been much moved by the very pressing spiritual necessities of Colar and vicinity. The Faith Orphanage of Miss Anstey is the only agency now giving Gospel light to this town of 10,000 inhabitants. In the surrounding country we have many villages without one witness for Christ. Among the outlying villages are Streenewassapore, 15 miles out, with a population of 5000; Chintamini, I2 miles beyond, with about 4000 inhabitants; and Sidlagutta, 12 miles still beyond, with about 5,000 inhabitants. These villages are strategic points in a large promising district without, at present, one evangelist in it. And the regions beyond lie uncultivated so far as I can learn.

Miss Anstey has had schools conducted in this district at different points; and some evangelistic labor has been bestowed under her direction. At some points the natives are willing to give a little aid in support of School and Bible instruction; yet the present limit of incoming funds has brought about the neccessity of withdrawing from this field for the present. I have ordered the schools to be continued during December at my expense with the hope of securing a man to take this field in January 1882, and oversee the schools and preach Christ to these willing and destitute thousands. There is a young man connected with the South India Conference now engaged in English School Work, who is fluent in Canarese, who we trust will be transferred to this field and sustained by the contributions of Christians in evangelized districts: I mean districts where Gospel light has been shining for years. While some five or six ministers of this conference are laboring among the Marathi speaking population of South India, not one is preaching Christ to the millions of Canarese people. That these people are destitute and willing is apparent from the fact that of the thirty or more men and women who called on Miss Anstey on the day of our arrival here and with gladness heard the message of salvation, not one of them could read his own vernacular; notwithstanding they looked intelligent and neatly dressed. On the 9th of December a similar company of sixteen men and women called and after hearing of Christ and expressing willingness to accept Him as their Saviour, they promised to call next week. Never before had my heart so burned with the desire to know the tongue of a people in order to preach Jesus to them as when I saw these souls *feeling* after God.

THE ORPHANAGE.

God is visiting this institution with a revival. Since conference over fifty persons have confessed pardon. About half of this number are young men and young women; the others are of more youthful years. Last Sabbath God gave me much liberty in preaching from Matt. 4: 17; and twenty seven sought salvation, mostly young women and young men. We are looking forward to to-morrow for another work of repentance and pardon. These 350 young people and children constitute a fine field for training workers for God. We hope to get a small "Salvation Army" for evangelistic work among the Canarese population.

THE WORK IN THE TOWN.

Miss Anstey supports a school in which the heathen children are taught to read and to memorize Bible texts. And we are training a little band to teach and testify Christ to the people on the streets. To-day the Holy Spirit was present in illuminating power in this preparatory meeting. Let prayer go up from every Christian heart for a genuine Gospel dispensation of power upon these workers in Colar Orphanage. May God lay this Faith Orphanage, with all its interests for Colar and the country surrounding, upon the heart of every Christian hearing of this work.

Praise God for the cleansing I feel, and the joys in the Holy Ghost.

S. P. JACOBS.

BHOSAWAL.

DEAR MR. EDITOR,—Having lately spent a Sunday at Bhosawal, I think that a few words regarding that important station may not be out of place in your columns.

There are about 400 Europeans and East Indians connected with the railway, who reside, or have their head quarters, at Bhosawal. One half the number may be set down as Roman Catholics. The Protestant community probably amounts nearly to 200 individuals. The greater number are connected with the Church of England; but there is a very considerable body of people who are Presbyterians, Methodists, &c.

A Church of England minister—who is stated to hold highly Ritualistic views—visits Bhosawal once a month, or oftener.

There is also an Episcopal Methodist minister, resident at Bhosawal—the Rev. Mr. Greenig. He conducts religious services in a private house inconveniently situated; and he and his people are anxious that a small church should be erected near the station.

From Mr. Greenig I received all possible sympathy and assistance in my attempt to rally the Scotchmen and others. The attendance at the evening service was not under 60; and although I suppose some came to hear the stranger preach, yet it is evident that there is a considerable number of Evangelical Protestants at Bhosawal, whose spiritual interests must not be overlooked.

I dare say some of my Scotch friends would prefer to have the service of their own church at Bhosawal. But the Episcopal Methodists have taken up the work, and are energetically carrying it on. The forces of Evangelical Protestantism ought not to be divided at the station; and there is clearly no room for both a Presbyterian and a Methodist church.

Mr. Greenig is still a long way off from the sum be requires to build the place of worship; and, although his energy is great, I fear he will find it weary work to collect the necessary funds. I shall be very thankful if these few words of mine can aid him in any way.

J. MURRAY MITCHELL.

Bombay, 15th Dec. 1881.

NOTICES.

TEMPERANCE Tea meeting, addresses and sacred concert, this evening, at the Temperance Coffee Room, 3 Apollo Street, Fort.

RECEIVED for the M. E. Church Parsonage Khandwa.

R. McG. 5; Lt. Col. H. R. 5; A well wisher 1; E. A. H. 1; J. W. F. 20; C. E. 20; J. C. 10; J. H. 5; W. R. C. 5; G. H. 2; J. H. 5; J. A. N. 5; H. B. 10; C. H. 2; A. C. 3; A. D.'L. 3; L. N. B. 5; Amor Dei 10; J. G. 5; A. R. 3; T. A. 5; B. McD. 3; B. A. P. 2; A. mite. 1; H. W. 5; R. A. B. 3; R. F. 5; A. M. W. 3; T. W. S. 3; W. M. 1; C. W. DeP. 10; Dr. G. 5; J. E. C. 5; C. W. C. 5; C. O'L. 5; S. A. P. 1; G. G. L. 5; F. S. L. 2; A friend 5; S. B. 2; A. E. M. 2; A bubble on the ocean 5; J. B. 10; A. R. M. 3; P. J. C. 10; W. M. 5; L. B. 1; M. O. 3; C. W. D. S. 1; Cheerfully 1; J. B. 1; L. A. B. 10.

THE Rev. R. Scott will (D.V.) deliver a Lecture in the Hall of the Free G. A. Institution, Khetwadi, on Sunday the 18th inst., at 6 o'clock P.M. Subject—The Love of God. All are cordially invited.

BAPTIST CHURCH, (Bellasis Road, Byculla.) The Rev. C. Jordan will (D.V.) preach to-morrow at 11 A.M. and 6 P.M. and on Wednesday at 7-30 P.M. (Bombay Time.)

M. E. APPOINTMENTS for to-morrow: Grant Road, 8½ A. M. I. F. Row; 6 P. M. T. H. Oakes. —— Dean Lane: 11 A. M. T. H. Oakes; 6 P. M. I. F. Row.——Mazagon: 11 A. M. I. F. Row; 6 P. M. J. A. Northrup.

RECEIVED from R. P. for Thakur Mission, Rs. 150; for Bhosawul M. E. Church, Rs. 150.

Epitome of News.

SATURDAY, DECEMBER 10.

—*Bombay Gazette*: For many years it has been the custom in the British Army, as well as in the Native Army, to lay extraordinary stress upon the fact that so long as the soldier had in his hand the best rifle turned out in this age of arms of precision, he was not only safe, but he must be victorious. He was taught how to use this rifle on a range. He was instructed in the art of firing, kneeling and lying down. He was not allowed to fire in rough, windy weather, because he would damage his own score and ruin the average of his regiment. Every distance he fired at was carefully measured for him to an inch, and he always had a musketry instructor at his elbow to advise and guide him. When he had, under these conditions of quiet and seclusion, learned to hit the target a certain number of times in a given number of rounds, he was declared a trained soldier in a musketry sense. Now let us shift the scene. The trained soldier finds himself with an enemy in front of him, who differs from the target in this important respect, that as fast as you fire at him, so does he fire at you. And then his distance is uncertain from the first, and he keeps altering it in a way never seen on the range, and not apparently contemplated by the musketry regulations. And so our trained soldier in the musketry sense begins to shoot wildly and at random, and fires away round after round with great rapidity and equal harmlessness. If the battle is won at all, it is won, not owing to the rifle-fire of our men, but in despite of it. In fact it seems as though the great end and aim of all recent rifle training was to teach men to rely on their rifles, and not on themselves.

—Latest advices from Kabul report the expectation of the Amir's immediate return to the capital. He is said to have behaved with great rigour to some of his opponents, notably Shere Ali Khan Kandahari and Aizizulla Khan. They have been thrown into prison and their property confiscated. Their houses have been razed to the ground, and it is believed that they will be executed.

—A tripartite alliance for scientific discovery is something of a novelty. Such a combination is announced from Berlin. The German Government propose to ask from the new Reichstag a contribution of 360,000 marks to enable them to co-operate with England and France in Arctic exploration.

—*Pall Mall Gazette*: "We may force our own subjects to pay taxes, but we cannot compel the Chinese to continue to receive our opium at our own price. Should they be unable to stop the traffic at the ports by fair means, or to regain their liberty of action by forece of arms, they can attack our monopoly by internal restrictions or by the competition of a home-grown drug. One way or another, this resource is one whose duration must be highly uncertain, and therefore, the resources of India being slender to a degree, it may be necessary to continue a bad tax from sheer necessity. This plea is a poor one, but in circumstances it has got to be accepted."

The bad tax here is the duty on imported cottons.

—*Deccan Herald:* Last Wednesday morning, between 9 and 10 o'clock, the *shagrith* of the idols of the Bael Bagh temple was absent. This temple is situated in Boodwar Peit, and is commonly called Shree Vishnu's Poona temple, and is guarded by a private sentinel. When the *shagrith* returned to the temple with *naavidea*, he saw the flower garland of the idol Shree Luxmee falling down, which led him to suspect that all was not right. He next looked for the ornaments, but they were all missing. The sentinel has been arrested by the police, who are inquiring into the case. The loss of the jewels is estimated at about Rs. 1,500.—

—*Indian Herald*: The Maharajah of Bhurtpore passed through Allahabad this morning on his return from Benares to his own territory. His Highness visited Benares for the purpose of bathing in the Ganges on the occasion of the eclipse of the moon on Monday night.

—The following letter, written by Mrs. Garfield to her husband ten years ago, has found its way into print: "I am glad to tell that out of all the toil and disappointments of the summer just ended, I have risen up to a victory; that silence of thought since you have been away h s won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought without labour, and thought makes the labour happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration, and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves, and now I believe that my table is furnished with better bread than ever before; and this truth, old as creation, seems just now to have become fully mine—that I need not be the shrinking slave of toil, but its real master, making whatever I do yield me its best fruits. You have been king of your work so long that may be you will laugh at me for having lived so long without my crown, but I am too glad to have found it at all to be entirely disconcerted even by your merriment. Now, I wonder if right here does not lie the 'terrible wrong,' or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them or shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him grand and regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."

—A young Brahmin was baptised by a Church Missionary at Chintadrapettah (Madras) the other day.

—A large hotel in Boston, the Pelham on Tremont and Boylston streets, was lately moved a distance of 13 feet 10 inches, with a view to widening Tremont-streets. The building is of freestone and brick with frontages of 96 and 69 feet, a basement and seven storeys, the total height above the tramways used being 96 feet. The weight was 5,000 tons. The furniture was not disturbed during removal, nor were the occupants of the stores on the first floor and in some of the rooms, the various pipe connections kept up with flexible tubes. Substantial stone and brick foundations were made for iron rails and rollers, and the building was forced to its new position by means of 56 screws operated by hand against timbers arranged to uniformly distribute the pressure against the building (which was firmly braced in the lower part). Two months and 20 days were occupied in preparation. The moving itself was begun on August 21, and finished on August 25, but the actual time of moving was only 13 hours and 40 minutes. The greatest speed was two inches in four minutes. The hotel moved about one-eighth of an inch at each quarter turn of the screws. The whole cost was about $30,000. This is said to be the largest building that has ever been moved, though larger have been raised (which is a much simpler and less risky operation.) The complete success of the work appears from the fact that previous cracks in the building were not changed, pieces of paper that had been pasted over these not being affected.

Monday, December 12.

—H. E. the Governor arrived in Bombay on Saturday.

—Two new postage stamps, of the value of three annas and one-and-a-half annas, respectively, having been received in India, will shortly be available for sale to the public.

—The *Gujarati* deplores the marriage at an advanced age of the blind reformer, Pandit Gatulaji with a girl of about eight years. The Pandit of whom Prof. Monier Williams and others have spoken so highly has falsified their hopes and belied all his speeches and writings for the social regeneration of the people. The *Gujarati* despairs of real reform by such men.

—*Bombay Gazette*: We published the other day a report of a coroner's inquest on the body of Serjeant Daniel Maccristol, non-commissioned officer attached to the Commisariat, who came to a sudden end by being knocked down by a buggy, as he was about to enter a tramcar, on the Kalbadevi-road. In the room of the deceased the European constable found Rs. 4,270 in currency notes and the right halves of two currency notes for Rs. 100 each, and £35 in Bank of England notes, and three bills of exchange drawn upon the firm of Messrs. Grindlay, Groom and Co. in England for £496, £123, and £95. Besides these notes and bills, deceased had a good kit, and was said to have some bank accounts in other than his own name.

Tuesday, December 13.

—*Times of India*: H. H. Shums-ool-Oomrah, Ameer-i-Kabeer, Co-Regent of Hyderabad, died, yesterday. He was seventy-five years old and had been ailing for some time. Three months ago he was a familiar figure in Bombay, whither he had come in search of medical assistance. Since then the wasting disease under which he suffered had reduced him to a mere skeleton, and a few days before his death he is said to have weighed only four-and-a-half stone.

—The P. and O. steamer Bokhara, due on the 20th inst, will be fully two days late, as owing to a block in the Canal, she only left Suez at 3 a. m., Sunday, instead of at midnight on Thursday.

—*Overland Mail*, Nov. 25: Fourteen English children, sold by their parents into a condition of virtual slavery, have been discovered performing in a Franco-Arab acrobatic troupe at Constantinople. They have been released, and are to be forwarded to England.

The trial of Guiteau at Washington has been continued during the week, the prisoner constantly interrupting the proceedings by his violent behaviour.

On leaving the court on Nov. 19, Guiteau was fired at and wounded in the arm by a man said to be a religious monomaniac.

Amongst the deaths recorded this week are:—General Sir E. H. Greathed; Hon. A. Leslie-Melville; Sir Hugh Owen: Admiral E. St. L. Cannon; and Lady Oliphant,

—Some time since a man named Thomson was apprehended while attempting to commit a burglary at Wincobank Hall, near Sheffield, the residence of Mrs. Rawson and another lady. When caught, the prisoner inflicted a severe wound on the police-constable with one of the burglar's tools he was using to force an entrance. It is stated that since he has been in gaol Miss Read, one of the ladies who reside at Wincobank Hall, desirous of impressing upon the burglar "the error of his ways," wrote him a very kind letter which was accompanied by a number of tracts, selected from their special application to his case. The prisoner has written, in a very good hand and correctly spelt, the following reply:—"Ecclesfield Police Station, Nov. 13—Dear Madam,—I was very much touched by your kindness in thinking of my eternal interests after the injury I had tried to do you, and that more than anything else has served to bring back with overwhelming force all my mother's teaching, all early impressions, lessons long forgotten, but now brought home in double power, when I have so much solitude in which to think over them. While rendering you my most hearfelt thanks, I can assure you that no effort of mine shall be wanting that I may attain that great blessing, 'peace with God,' which so beautifies your life and renders it so useful. When I have paid the penalty of my misdeeds to man and am at liberty once more, my aged mother shall join in thanking one who returned good for evil. Meantime, allow me to subscribe myself your very humble servant, J. Thomson.'"

Wednesday, December 14.

—Fifteen young persons were yesterday confirmed by the Bishop of Bombay at St. Peter, Mazagon.

—*Times of India*: The Irish news brought by the mail which came yesterday discloses a most unhappy condition of things, and Ireland appears to bo more disturbed than ever, while outrages go on increasing. The *St. James' Gazette* declares the state of the country to be worse than what France was in the spring of 1789, a comprison which is not one whit too strong when the diurnal narrative of Irish discontent is read.

—Same; telegram, London, 13: Public opinion here strongly condemns the proposed revival of the income tax in India. The *Times*, in an article on the subject, points out that the people of India detest the income tax on the ground of its unequal incidence and inquisitorial nature. Previous returns have also proved that the amount collected will be very disappointing, and the *Times* cautions the Government of India to pause before committing a serious political blunder, which would only incite the people to discontent in the event of any possible foreign invasion.

—Calcutta, 13: The premises of the Chitpore Hydraulic Pressing Company were burnt down this morning, together with thirty thousand bales of jute.

—*Bombay Gazette*: Supposing one statement which has been made to us be correct, and that out of every hundred rupees spent in Afghanistan the Government has been cheated out of seventy-five it is clear that of the twenty millions, which appear in the actuals for the whole war fifeen millions were over and adove what a confiding Government might reasonably think necessary when framing their estimates. Lord Lytton should make a note of this.

—Mr. W. M. Coghlan, for several years Sessions Judge at Tanna, has resigned the Bombay Civil Service.

—A remarkable development of commercial travelling is projected by a City firm. They have chartered a big steamer which they propose to fit up specially with rooms for samples and berths for representatives of commercial houses, and despatch on a tour round the world.

—Contributed last year: Church of England foreign missions, £465,816; joint societies of Churchmén and Nonconformists £161,074; English and Welsh Nonconformist societies, £304,975; Scotch and Irish Presbyterian societies £170,975; Roman Catholic societies, £6,772: total British contributions for 1880 £1,178,650.

—Indu Prakash: Those who stated that the change from Bombay to Madras time would be only nominal may feel interested to hear that in several of the Government offices while

officers are required to attend at 9½. (Bombay time), they are not allowed to leave the offices till 5 (Bombay time). This means additional work to the Government servants.

—*Indian Chr. Herald*: Whatever opinion may be entertained as to the merits of the controversy between ourselves and our brethren of the Oxford Mission, one thing has been, we think, made very clear that the attitude assumed by the Church of England's Missions in this country towards Churches founded by other Missions is justifiable only on the theory of the Church profounded by Mr. Willis, a theory which we endeavoured to show to be opposed not only to the Scriptures, but also to the articles and formularies of the very Church which he represents. There is nothing in the articles or formularies of the Church of England that sanctions any kind of exclusivism or sacerdotalism and so far as her statement of doctrine goes we think she is at one with all the Protestant Churches of Christendom. There seems to be no difference between her Thirty-nine articles and the Westminister confession of Faith. As regards breadth of view and liberality of sentiment the articles are all that could be desired, and if her practice is in some respects different as regards rites and ceremonies from that of other Churches, she takes care to lay down the rule that "every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church, ordained only by man's authority." There is no narrow mindedness or bigotry anywhere. In opposition to this Mr. Willis could refer us only to the Preface to the Ordinal, but even here there is no sanction for exclusivism, sectarianism.

—Looking a little more closely into the Census Report, we find that the 4,101 Native Christians of Calcutta are distributed as follows; —Roman Catholics 1,358, Church of England 724, Scotch Church 242, Baptists 351, Methodists 62, Congregationalists 131, Plymouth Brethren 8, other Protestants 589, and sect not specified 606. Under the Church of Scotland are included all sects of Presbyterians. The number in 1876 was 3,658.

Thursday, December 15.

—*Times of India*: Zanzibar, Nov. 9: It is understood that the Portuguese are trying to take possession of the whole of the Lake Nyassa territory as far as the Blantyre Mission. It appears that for this purpose they have sent up a body of troops after notifying all the mission stations not to interfere with them. These troops, if required will be reinforced by others from Portugal. If they make their way with the native tribes it is not likely that they will meet with any osposition either from the British Government or any one else. If the Portuguese, as they now propose, succeed in establishing themselves near Lake Nyassa, which, however, is considered doubtful on account of the resistance they are sure to meet with from the natives, they will be able, naturally, to divert a considerable part of the ivory trade to Mozambique, which will be a serious thing for Zanzibar.

The Portuguese Count Andrada, who has been for some time past exploring the Nyassa district with the assistence of geologists and mining experts, has, he says, found abundant coal and iron and some gold there, and this may have something to do with this sudden determination of the Portuguese. Count Andrada is now on his way to Europe to form a company with sufficient capital to carry on mining operations. He has got valuable concessions from the Portuguese Government with regard to duty, &c. He will, however, it is supposed, have to buy his rights over again from the natives before he is allowed to work the mines. The Count, who is familiar with the languages of the districts and a clever man, is at present very hopeful of success.

—"The Real Mission of Kings, by one of them" is the title of a book lately published supposed to be written by the King of Bavaria. Here is an extract: "Ever since the treaty of Westphalia, or to be more accurate, ever since the Congress of Arras, the general government of Europe is a real state of siege, the crushing inanity of which we feel without power to counteract it. So long as that systsm subsists no general conception of a Government worthy of our times is applicable, no generous action, in the sense of the great objects of society, of the great interests of civilisation is practicable. The subjects of force, our sole possible policy is to make ourselves masters of it, else it will master us and our only practical activity is a diplomatico-military competition, at once interdynastic and international, the triumph of which, ever ephemeral, costs as much for every point of view as defeat itself. Valois, Wasas, Bourbons, Hapsburgs, Orange, Romanoffs, Hoheuzollern, Bonapartes &c., we all tend periodically to repeat the self-same history, without any great profit to ourselves or to Europe. We go round and round the same circus, in the same feudal lists, which our rival ambitions, our judicial combats, drench with blood, giving the peoples the spectacle of a fight between gladiators, which must convince them by perpetual examples that anarchy resides over the relations between Kings as well as over their own. Naturalists will say that this is a life, with its instinctive struggles and passionate competitions. Nevertheless, the proper condition of man is not that state of nature, but the social state. In every state passions and instincts are subject to the curb of civil laws, and the States of the same social family—those of Christendom—could not, without danger, remain much longer under less restraint in their mutual relations than individuals, and less bound than these latter by the dictates of justice and equity. Christians in our private lives, civilised in our private habits, are we to be eternally doomed in our mutual intercourse as Sovereigns to pursue an anti-Christian, barbarous, instinctive, and ferocious policy, made up of diplomatic cunning, of military violence, the immorality of which our national codes prosecute and punish when our subjects resort to it as against each other? No man's intellect, no man's conscience can answer that question in the affirmative. But it is easier to condemn the evil than to find a remedy for it, or discover its causes. The European Family—Christendom—being thus built up, we are obliged to put up with it as it is, for want of a better plan, and of proper workmen to build up our house afresh."

—Dr. Burgess, of the Archæological Survey of India, who is in the Madras Presidency under the orders of the Government of India to take drawings of ancient sculptures, &c., has proceeded to Bezwada, which is to be his starting point.

—More than one of our Consuls in Chinese ports remark upon the disfavour into which English cotton goods have fallen among the native population, owing entirely to the excessive "sizing" which adds to their weight and detracts from their durability. English goods, we are told, are chiefly used for funerals, where showy presents must be made, and where large quantities of material are required for ephemeral purposes. The dress of the common people is stated to be for this reason invariably blue-dyed native cloth; and the natives anticipate a time when the Chinese factories now in embryo at Shanghai will entirely drive foreign cloth from the market.

—The Bishop of Madras has ordained Mr. Thomas Richards, who till recently was working as a miner at Collington, Cornwall, but who, by constant perseverance, had taught himfelf Latin, Greek, Hebrew, German, French, Syriac. He is now devoting himself to educational work in Burmah.

—*Dnynodaya*: Now that the captain of an English vessel and some other Englishmen have lost their lives in looking after the slave trade, we except to see heartier efforts made for the suppression of the infamous traffic. It is an old proverb that the blood of martyrs has been the seed of the church. Similarly nothing so much arouses the English people to action in any good cause as the death or suffering of some fellow countrymen in connection with it.

Friday, December 16.

—*Bombay Gazette*; The result of the LL. B. examination has been amended. Two more candidates, namely, Kevalram Manjee Dave and Gopal Ramchandra Gokhle, are now declared to have been successful. This brings up the number of passed candidates to five out of twenty-eight who offered themselves for examination. The amended result is, however, still thought to be a very poor one; and a strong feeling prevails that if the examiners this year had made up their minds to be satisfied with the measure of proficiency usually exacted from candidates to merit success, much undeserved disappointment would have been averted.

—Deaths last week 461.

—There was a grand Native wedding yesterday, at Madhaw Bag. From a description in the *Bombay Gazette:* "The tank, however, presented a spectacle of special novelty which attracted the attention of hundreds of the inhabitants of the neighbourhood. The entrance to the steps leading down to the water was covered with gas jets. To the walls of the tank had been attached a net-work of bamboo arches of strange device, illuminated with innumerable tumbler lights of different colours. On the surface of the water floated little timber-rafts supporting arches, triangles, and pillars of many coloured tumbler lights. One of these curious devices had figures of goddesses placed at its corners, and greatly outshone the rest. Chinese lanterns, many of which were suspended from the branches of trees in the compound of "Madhav Bag," also overhung the water of the tank from lines stretched across from one end to the other."

—Same: The Amir has thought it necessary to take strong measures to ensure the maintenance of his authority in Kandahar. He has deported to India several Kandahari sirdars, with their families, and has summoned or taken to Kabul the remainder, as well as all the principal Barakzas Khans of the neighbourhood. The result is that there is scarcely a single man of local influence left in Kandahar province. News has been received from Herat to the effect that there is some misunderstanding between Abdul Kudus Khan and the Heratis.

—The section of the Rajputana Railway between Chitor and Nusserabad has now been opened, which establishes communication between the Holkar, and Sindia-Neemuch and the Rajputana lines, thus opening up a new and direct route between Central India, Rajputana, and the Punjab.

—*Times of India*: We learn that the Home Government contemplate the immediate construction of a railway between Nagpore and Raneegunge, a station on the East Indian Railway 120 milles from Calcutta. This line in connection with the existing sections of the G. I. P. Railway at the one end, and the E. I. Railway at the other, will constitute almost a direct line between Bombay and Calcutta, and so effect a very considerable saving in time and expense in all through travelling.

Selections

BETWEEN THE TWO.

BY. E. M. LAWNEY.

"Come over and be one of us; we need teachers very much," and Mrs. Grahame, one of the teachers of a large Sunday-school in——.

Miss Pratt's thought ran thus: "Here *is* a dilemma. Explanations are awkward things. I wish people were not so sensitive in matters of religious belief; then I could afford to be honest; but if I should own to having slipped out of the tether that used to unite us in th t

dear little class of long ago, my old friends would be pained, and I should be put through a given course of dogmatics, from which I should be expected to emerge in a given time—converted. The smoothest way out of this is to accept, and then teach the orthodox version."

It took but an instant for Miss Pratt to make this mental calculation, and there was no perceptible hesitancy in her answer:—

"If I can help you, I will, with pleasure; but you know I have never taught."

"Yes, but you can."

"Oh, certainly. I will be there next Sunday."

Miss Pratt had just returned to her old home after an absence of several years which had been spent abroad in completing her education. The influences by which she had been of a very different character from those of her childhood, and she had, little by little, put off the habit of prayer and communion with God, and had taken on those specious theories which men have devised to minister to their pride and vanity. She now tried to persuade herself that she was very self-sacrificing and heroic in thus imposing a task upon herself rather than to grieve and distress her friend.

"That is a fine thought," she said to herself, as she sat down to look over the lesson for the next Sunday: "'The healthy soul thinks nothing about itself;'" and then she read, "Between us and you there is a great gulf fixed; so that they which would pass from hence to you, cannot; neither can they pass to us, that would come from thence."

The lesson was of the rich man and Lazarus. She began to think that teaching to orthodox version was not going to afford an altogether smooth way out of the dilemma; but she had chosen it, and now she determined to balance things as well as she might by giving the lesson as impartially as she would give a mathematical formula. True, she was using another set of rules for herself, but in the outcome of things, she reasoned, "it will make no difference."

The next Sunday she was given a class of boys—restless, wide-awake little fellows, of about a dozen years. It struck her that their opinions were singularly like her own. She asked them if they ever thought about dying. No, they never did. "Then," said she, "let us think about it now for a few minutes, and see what we shall conclude. Let us each one ask of ourselves where we should go if we should die to-day. Of Lazarus we are told that 'he was carried by the angels into Abraham's bosom;' and of the rich man that 'in hell he lifted up his eyes.' Now are you satisfied that if you were to die at this moment you would go to heaven? If you think you would, just tell us why you think so."

"Why," said one, "I think I should go between the two."

"So should I;" "And I," they answered in chorus.

"Oh, no, you can't go there; 'between the two there is a great gulf fixed.'" And then, with quaking heart, as she spoke the words of her own condemnation, she told the story of the Cross; of Jesus, "who His own self bare our sins in His own body on the tree." "'And Jesus said, I am the door; by Me if any man enter in he shall be saved;' 'There is, therefore, now no condemnation for them which are in Christ Jesus.' We can't make bargains with God. Here you are, a company of good-natured, well-disposed boys; but occasionally you and I do some very ugly, selfish things. We don't, seriously, mean to do them. We would rather be able to keep a good opinion of ourselves; but we can't always do it, because Satan will tempt us, and we will sometimes yield. God, seeing all this, and having pity upon us, did not say that we must be perfectly good before we could ask to be forgiven for having sinned. Yet sin must be punished; so Jesus Christ became a man, and in His death upon the cross He was punished that we might be free. Redemption is Christ's gift to us. We can't save ourselves, because we never can be perfectly free from sin; and when God looks at sinners He says, There is no difference. We either accept Christ, or we do not; there is no place between the two."

The superintendent's bell signaled the closing of the lesson, and Miss Pratt paused, shocked and horrified as she thought upon herself as she must appear before an insulted God. In her haste and trepidation she had said more than she meant to say. She had thought to evade direct responsibility by carefully introducing her statements with, "We are taught to believe;" "The Bible says," etc. What if it were true? She shuddered to think of the doom she had just pronounced upon herself.

No place between the two! Yet that was just the place where she had thought to spend an eternity. She knew she was not a perfect character, that she was not exactly fit to live in the presence of God and His angels; but she had thought that, away out on the confines of heaven, somewhere in the borderland, there would be a resting-place for her between the two.

No place between the two! All that night the words rang in her ears, and anguish and remorse were in her heart. She would have given all that she had, or ever hoped to have, if she might therewith purchase heaven; but she shrank from kneeling before the cross, owing her unworthiness, and then asking for the richest gift in God's treasury. She took up the Bible and read the promises: "When He sees the blood He will pass over you;" "He was wounded for our transgressions, He was bruised for our iniquities." She believed, but she did not accept. She could not go back into unbelief, and all before her was very dark. She must find a way out. She turned her face toward God, and begged Him, in the name of His Son, to give her just a little rest and peace; and He gave her all; for "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

It is only that first step that is dark and mystical. It is not a long, toilsome journey that the Christian must make before he comes into the country of his inheritance. A little child can span the distance between the kingdom of darkness and the kingdom of light; for there is no place between the two! (*Zion's Herald.*)

THE ONE LORD.

BY MR. C. H. SPURGEON.

WITHOUT acknowledging always *the absolute supremacy of Christ* we shall do nothing. Jesus is much complimented now-a-days; but He is not submitted to as absolute Lord. I hear many pretty things about Christ from men who reject His Gospel. "Lives of Christ" we have in any quantity. Oh for one which would set Him forth in His glory as God, as Head of the Church and Lord of all! I should greatly like to see a "Life of Christ" written by one who knew Him, by communion with Him, and by reverently sitting at His feet. Most of the pretty things about Jesus which I read now-a-days seem to have been written by persons who have seen Him through a telescope at a great distance, and know Him "according to Matthew," but not according to personal fellowship. Oh for a "Life of Christ" by Samuel Rutherford or George Herbert, or by some other sweet spirit to whom the everblessed One is as a familiar friend!

Certain modern praises of Jesus are written upon the theory that, on the whole, the Saviour has given us a religion that is tolerably suited to the enlightenment of the nineteenth century, and may be allowed to last a little longer. Jesus is commended by these critics, and somewhat admired as preferable to most teachers; but He is by no means to be blindly followed. It is fortunate for Jesus that He commends Himself to the "best thought" and ripest culture of the period; for, if He had not done so, these wise gentlemen would have exposed Him as being behind the times. Of course, they have every now and then to rectify certain of His dogmas, especially such as justification by faith, or atonement, or the doctrine of election—these and old-fashioned things, which belong to an older and less enlightened period, and therefore they adapt them by tearing out their real meaning.

For the present the wise ones tolerate Jesus; but there is no telling what is to come: the progress of this age is so astonishing that it is just possible we shall, before long, leave Christ and Christianity behind. Now, what will come of this foolish wisdom? Nothing but delusions, mischief, infidelity, anarchy, and all manner of imaginable and unimaginable ills. The fact is, if you do not acknowledge Christ to be all, you have virtually left Him out, and are without Him. We must preach the Gospel, because Christ has revealed it. "Thus saith the Lord," is to be our logic. We must preach the Gospel as ambassadors delivering their message; that is to say, in the King's name, by an authority not their own. We preach our doctrines, not because we consider that they are convenient and profitable, but because Christ has commanded us to proclaim them. We believe the doctrines of grace, not because the enlightenment of the age sets its wonderful imprimatur upon them, but becasue they are true, and are the voice of God. Age or no age has nothing to do with us. The world hates Christ, and must hate Him: if it would boldly denounce Christ it would be to us a more hopeful sign than its deceitful Judas kiss. We keep simply to this—the Lord hath said it, and we care not who approves or disapproves. Jesus is God, and Head of the Church, and we must do what He bids us, and say what He tells us; if we fail in this, nothing of good will come of it.

Word and Work.

"ABIDE"—"REMAIN"—"CONTINUE."

(1 JOHN ii. 24.)

WE get no such thought in the Word of God as *occasional* communion. "I have had such a happy time, and enjoyed so much of the Lord's presence." But why are we not *always* there? The promise that He hath promised us is *eternal* life, without one break in the everlasting chain of blessing from the first moment that our life is linked with his, on to the utmost bounds of eternity: for our eternal life is begun here, in the shadows of our pilgrimage; yonder, in the glory, it is the one life the one joy, the one centre, the one rest.

And what is this life? It is not existence only. We find that in John's Gospel (x.) "They shall never perish." We all have this because He died; but we have much more than this because He lives.

Redemption from the curse of the law is not all Christ has given us; this is not the fellowship of his life. Paul had found it when he wrote the blessed words, "I live, yet not I, but Christ liveth in me." It is to know Him in us, with us, for us; not in happy occasional hours, but as our uninterrupted experience.

God gives us nothing less than this. It is not that He permits us to follow after it as some lofty attainment, but He exhorts the Church by his Apostle, "Abide"—"remain"—"continue." Mark the word "Let" in 1 John ii. 24. The thought of the Holy Ghost is not the striving after a blessing out of reach, but of letting the blessing encircle us in its wide, enriching power. It is a letting go all beside, and being borne on the tide of his love, beyond our depth, on its unfathomed immensity. It is to let the peace of God rule—to let Christ reign in his own blood-bought possession. This is rest.

But unbelief keeps the citadel as with an iron grasp. We talk of "unbelievers." How much have we Christians believed? Do we go on cautiously, trusting and yet half fearing, hoping the Lord may deliver us in one way or another from our cares and burdens; or have we, by one de-

sperate grasp of faith, clasped both our arms round Him, and "left it all with Jesus," satisfied with Him, and with Him only?

By-and-by, in the kingdom, we shall have Him and everything else beside. Now, God has given us Christ as our portion in the desert place. Is He enough to fill our hearts with blessing? Yes, if we know Him—Jesus, as He is at the right hand of the Father, as He will be in the soon-coming glory, our *present* joy and rest, not for an occasional visit, but for an eternal, unbroken abiding (John xiv. 23). Only let us "abide," "remain," "continue," "dwell," in Him.—(*Christian*). A. E. W.

MESSRS. MOODY AND SANKEY.

THE NEWCASTLE CAMPAIGN.

THE lessions and results of the campaign just closed in the metropolis of the North are summarized in an excellent leader in the *Newcastle Daily Chronicle*.

During the period Mr. Moody has laboured in Newcastle he has spoken with equal success to promiscuous and special audiences. He has moreover never sought popularity by selecting *outrè* subjects. The success of great lyric poets springs from the directness with which they touch the heart; and here poet and preacher are akin, their acceptability springing from essentially the same source. Mr. Moody felicitously illustrates moral and religious truth by the facts of everyday life. The secret of Richard Cobden's power, as shown by his latest biographer, was not that he knew more than other statesmen. In wealth of erudition he had not merely rivals, but superiors. There was, however, no one whose knowledge was so intensely vital. In a different sphere, that is exactly Mr. Moody's position. His culture, if not multifarious, is deep. He has familiarized himself with the Scriptures, and no other book is so fitted to meet the necessities of a religious nature. A great master of Hellenic literature has said that "all the wonders of Greek civilization heaped together are less wonderful than is the single book of Psalms: Greece had valour, policy, renown, genius, wisdom, wit—all, in a word, that this world could give, but the flowers of Paradise which blossom, thinly blossomed, in Palestine alone." These flowers Mr. Moody culls with exquisite discrimination, and presents in a form that gives equal beauty and power to his prelections. It must not be forgotten, however, that the luminous points in his discourses are sparks from a working engine, not fireworks thrown up for spectacular display. There probably never was a preacher of the revivalist order who so completely eschewed the stereotyped forms of revivalists. This originality is in no small degree the secret of his strength. Mr. Moody is himself, and not another, there being no one either in England or America whom he exactly resembles. His weapons are as primitive as those with which the son of Jesse met the Philistine, and equally "mighty to the pulling down of strongholds." Mr. Moody's power of vivifying the elementary truths of Christianity is unique. He does not trouble his hearers with elaborate historical dissertations on the varied phases which the faith once delivered to the saints has assumed during the lapse of centuries. But falling back on the primary principles of the religion of the New Testament, he brings his audience into immediate contact with the Great Teacher. Mr. Moody's discourses are indeed always sufficiently doctrinal, but perpetual recourse to the utterances of the Master precludes them from assuming that exaggerated dogmatic type which has too often rendered Christian teaching repulsive. A systematized theology is a necessity of the scholar and philosopher; but a genuine philosopher would never think of presenting truth to the popular mind in purely scholastic forms. Mr. Moody does not, indeed, eliminate doctrine, but it is never permitted unduly to dominate in his prelections. A lack of judgment in this matter in no small degree accounts for the comparative paucity of Church attendance.

Since we published our Census of Religious Worship in Newcastle, journals in other towns have given similar statistics. These, it is true, exhibit some variation in the comparative ascendency of the sects, but in every instance the numbers attending public worship fall far short of what might have been expected. There was reason to suppose that, with the extension of the episcopate in the Establishment and the vigorous efforts made by Dissenters "to possess the land," greater progress would have been made. Curiously enough, amid this general indifference Messrs. Moody and Sankey are everywhere heard gladly. The largest places of assembly at command in Newcastle have night after night been crowded by interested and serious audiences, and in other towns the same result is observable. We have heard Mr. Moody addressing an audience of not less than from 12,000 to 15,000 people, and the hushed attention told that the preacher's power was everywhere conspicuous throughout the vast assembly. The charm of novelty is no longer felt; nevertheless there is no staleness. Experience has demonstrated that he is thoroughly alive to the necessities of the epoch, and we are not surprised he is everwhere welcomed.

MR. MOODY IN EDINBURGH AND GLASGOW.

The announcement in Edinburgh that Mr. Moody would conduct the usual noonday prayer meeting on Monday last sufficed to fill the large Free Church Assembly Hall to overflowing. Long before the time of its commencement the place was literally packed, every available space of both standing and sitting room being occupied, whilst hundreds were unable to obtain admission.

It was an encouraging sight, at which Mr. Moody himself seemed deeply moved.

A large majority present consisted of ladies, but not a few prominent citizens were to be seen, together with a large number of the leading ministers of the city and the country around. Among the latter I noticed Dr. Thompson, Dr. Cairns, Dr Whyte, Dr. H. Bonar, Mr. Wilson, of Cramond; Mr. Wilson, of the Barclay Church; Mr. Falconer, of Free St. Paul's; Dr. Moxey, Mr. Kelman, of Leith, &c.

Mr. Moody read the 33rd Psalm, making a few remarks on the 5th and 7th verses. After prayer the meeting was thrown open. Short addresses followed from Mr. Wilson, Dr. Thompson, Mr. W. R. Bradlaugh, Mr. Leitch, of Newcastle, and Mr. Frank White, of London.

After the prayer meeting a conference of ministers and elders favourable to Mr. Moody's work was held in the hall. There was a large attendance, and the heartiest unanimity in desiring another visit from the honoured evangelist and his fellow-worker.

Mr. Moody left for Glasgow in the afternoon, where a similar meeting was held, and at which the same feeling prevailed, Dr. Andrew Bonar speaking for the ministers, and Mr. J. Campbell White for the merchants; both assured Mr. Moody that a warm welcome awaited him at his next visit. Several memorials of invitation were handed in, signed by the Lord Provost and many of the leading citizens, besides the ministers representing the several evangelical denominations, and the directors of the Young Men's Christian and United Evangelistic Associations.

MR. MOODY IN GLASGOW.

After the matter had been looked at from every possible point of view, Mr. Moody decided that he would visit Edinburgh first, his work there to begin towards the close of present month. He will commence the mission in Glasgow about the 7th of January. During the conversation massive scrolls were put before Mr. Moody containing the names of the ministers, Christian workers, and men of the city, who were anxiously desirous that he should come hither. The young men alone who had subscribed the memorial numbered upwards of 2,000. The time of coming settled, Mr. Moody explained that it was his desire on this second visit to Glasgow to reach, if possible, the people who were not in the habit of attending any place of worship at all. He had been told that in England not more than three per cent, of the artisan class attended public worship. He could hardly believe this when he heard it, but when he spoke to Mr. Dale, of Birmingham, on the subject, that brother seemed to think that the calculation was pretty near the truth. This terrible fact had been much on his mind ever since, and he was anxious to get at this outlying class. He explained the endeavours which he had made in certain cities across the Atlantic to secure this object, and also related the gratifying measure of success which had attended the efforts. On his first visit to Glasgow the work had been chiefly blessed in the direction of rousing the churches, and it seemed therefore as if on this second visit it would be most appropriate to do something for the masses who did not attend church at all. Although one or two ministers urged that the church members were still in need of being wakened up, the proposal of Mr. Moody to concentrate a large measure of attention on the outlying portion of the population was welcomed with the greatest satisfaction by the bulk of the ministers present. Suggestions of a practical character were thrown out, and Mr. Moody seemed to be much encouraged by the spirit in which his proposal was received. A suggestion was made that churches should be more used for Mr. Moody's meetings than they had been on the previous occasion.

The meeting was closed with prayer by Mr. Moody, who, in simple yet earnest terms, expressed his thankfulness for the manner in which the Master had been pleased to use him in Glasgow in the past, and implored God's blessing on the approaching mission to this city. He also very heartily commended Dr. Somerville and the work in Germany on which the doctor is about to enter. Not a few of Mr. Moody's incidental observations during the conversation furnished proof that he has not ceased to exercise his humorous faculty, and at his occasional quaint remarks there was a pleasant ripple of laughter in the conference.—(*North British Daily Mail.*)

Miscellany.

—*Zion's Herald*:

The first intelligence that met us as we landed in New York on Tuesday night, the 4th, was the death of Mr. Durant, the founder and patron of Wellesley College. We were not entirely unprepared for it, as our private letters in England had informed us of his continued and serious illness. It was a sad day at the College on Thursday last. Heretofore the public had only been called there upon *fete* days and flower Sabbaths, when the institution was all aglow with life and joy. There was little outward display of mourning badges even on this day. There was a profusion of exquisite flowers formed into symbols of Christian faith and triumph. White, instead of black, folds fell in festoons in the central hall. A large and tearful company of trustees and friends united with the officers and teachers in the affecting services of the hour. Dr. Crosby of New York, one of the trustees, conducted the public exercises, reading the hymns and very appropriate Scriptures, and making a particularly impressive address. It was true and modest in its portrayal of the character and life of the departed, very affecting in its allusion to his final moments—his peace, his eminently devotional frame even in hours of delirium, his confident trust that Christ would take care of

the institution because it was *His*. He offered no eulogy. Mr. Durant had positively ordered that no picture, or monument bearing his name, or connecting the college with himself, should be placed upon the walls. It was a pure and holy consecration to Christ which he made of the institution. Dr. Duryea, his pastor, offered the prayer. The audience, visitors and puplis then slowly moved past the coffin and looked for the last time upon the peaceful face of their sleeping friend.

Without an inscription the college will ever remain *his glorious monument*, more perpetual, as the beautiful classic Latin quotation upon one of the large floral offerings affirmed, than if of brass. It is, in many respects, the noblest offering ever made by a Christian man to the cause of Christian education. He administered it himself, giving his time and ability, as well as his immense pecuniary appropriations. It was not a gift for education simply, but emphatically for a thorough Christian education. He often said to the writer, he would rather the college should fail than that its positive evangelical character and power be lost. His discipline, his selection of his corps of instructors, and his curriculum of study, had this in view. The college was built upon the Bible, and shadowed, every portion of it, by the Cross.

As we sat under the trees on the beautiful grounds with him one memorable Sabbath afternoon, he related the origin of the scheme in his own mind. Twenty years ago, happily and powerfully converted (heretofore a purely worldly man), he left, as a disciple distinctly called of God, one of the most prosperous of professional lines, in the height of its success, and gave himself up to the work of a Christian evangelist. He found himself successful in preaching in the ladies' seminaries in Andover and South Hadley. He became greatly impressed with the importance of the higher Christian education of woman. He determined to build an institution, second to none for beauty, convenience and appointments, and open it for the training of young women, however limited their worldly circumstances, for the highest service in the Christian field. He lived to realize a large fulfillment of his plan. He constructed a palace, with every desirable appliance for the illustration of science, the development of pure taste, and the cultivation of art. He placed the board and tuition at a very small figure, and secured scholarships for the daughters of missionaries and promising pupils of narrow means. His large halls have been crowded from the first. Three fine classes have been already graduated. And now, for reasons to us inexplicable, but yet to be revealed, he is summoned to higher service, where labor is no longer wearisome, and faith wears its well-won crown. "Christ will take care of the college." There can be no doubt of this. It is now firmly established, and its plans for the future carefully arranged. The bruised but trusting heart that still remains behind beats with a common impulse, and was in intelligent and hearty sympathy with all his endeavors and desires. "God buries His workman but carries on His work." The divine Hand will be disclosed by the wisdom and comfort vouchsafed where they are now so much needed. The inspiration of such a life cannot die out, but will be perpetuated while the world stands.

—When President Garfield was a young professor he wrote these lines in a young girl's album:

"If the treasures of ocean were laid at my feet,
And the depths were robbed of its coral and pearl,
And the diamonds were brought from the mountain's retreat,
And with them were placed all the wealth of the world—
Not silver, not gold, nor the spoils of the sea,
Nor the garlands of fame that the world can bestow,
But a purified heart that from sin is made free,
I would ask for thee, friend, on thy journey below.

"*Hiram*, Jan. 8, 1857. J. A. GARFIELD."

TELEGRAPHIC NEWS.

Vienna, December 8th: The "Ring" Theatre here has been destroyed by fire. Three hundred corpses have been exhumed from the ruins. The cause of the disaster is attributed to the fall of a lamp on the stage

Tunis, 8th: The remnant of the insurgents are retreating towards Tripoli, the French troops being in pursuit.—Turkish troops have been despatched to protect the Tripoli frontier.

London, 9th: Five additional Land-Commissions have been appointed in Ireland.—Mr. Parnell is ill.

Vienna, 10th: The number of corpses recovered from the ruins of the Ring Theatre now amount to five hundred, and it is probable that the number will reach seven hundred.

London, 11th: The London Newspapers state that Sir Henry Havelock-Allen has resigned the Aldershot command owing to ill health.—The Lord Mayor of London has appealed for a national subscription in order to support the rights of property in Ireland.

Vienna, 11th: The official account of the burning of the "Ring" Theatre has been issued to-day, and states that 917 people are missing.

Tunis, 11th: Continual heavy rains and floods have put a stop to the military operations.

Washington, 12th: The Postmaster General has resigned. Mr. Frelinghuysen has been appointed Secretary of State, *vice* Mr. Blaine, who has resigned.—Despatches have been published, in which the United States Government warns Chili and Peru against invoking European intervention (which would produce a more active intervention on the part of America), and strongly urges upon Chili the settlement of the dispute without any annexation of territory.

Malta, 12th: The necessary repairs having been completed, the troopship Serapis left here to-day on her voyage homewards.

Washington, 13th: Later despatches state that Mr. Blaine has been sent as Special Envoy from the United States Government to ask Chili to explain the arrest and removal of Senor Calderon, the President of the Peruvian Republic.

Paris, 13th: The negociations in connection with the Commercial Treaty with England were resumed to-day.—Sir Charles Dilke was absent.—Count Chandordy has been appointed French Ambassador at St. Petersburg, *vice* General Chanzy, resigned.

London, 14th: The *Standard* publishes a telegram from Teheran, which states that Ayub Khan, with his faimly, and twenty Sirdars and adherents, are at Kaisan.

Tunis 14th: The Tunisian authorities have forcibly expelled some levies of workmen installed by the French at Enfida.

Paris 14th: The French clerical journals state that the Pope's position is intolerable, and the question is seriously mooted whether His Holiness should leave Rome.

London 15th: The Queen has subscribed £200 to a distress fund being raised by Irish ladies.

PASSENGERS SAILED.

Per P and O Str *Mdlwa*, 15:

For London—Mr E D Pitman, General and Mrs Beresford, Mr G H Ford, Capt D D Payce, Col H Alexander, Lieut Col C W Wilson, and Humphreys.

For Brindisi—Col W T Corrie, Dr T J Rowell, Col J M Syra, Mr J Bredall, and Mr Bounaini.

For Venice—Col Mrs and Miss Beddome, Major and Mrs W Courtney Harrison, Mr W Coutts, and Mr G Townley.

PASSAGERS ARRIVED.

Per Str *Rydal Hall*, 10:

Rev and Mrs R Gillespie and three children, Dr and Mrs Osborne, Mrs Rea and child, Miss O'Brien, Mrs Woodcock and two infants, Miss McKee, Mr J McDonald, Captain W H Lyster, Mr and Mrs G W Seiler, Mrs Hull and two children, Mr and Mrs G W Pollock, Miss Duthie, Major and Mrs Grylis and child, Mr Williams, Mrs J Campbell, Mr and Mrs Spring, Mr Lazarins, and Lieut Plumer.

Per P and O Str *Kaiser-i Hind*, 13:

From Gravesend—Mr and Mrs Down, Mrs Hughes, infant and child, Capt and Mrs Hogg, infant and servant, Miss Henderson, Col and Mrs Stoddard, Mr and Mrs Macbey, Major, Mrs and Miss Lambert, Miss Cook, Lt Col Daunt, Mrs Moore Lane and family, Miss Hutchell, Miss M Tribe, Mr F A Dashwood, Miss Parrott, Mr and Mrs Pome, Mr G Shaw, Mr J Lace, Mr J S Carr, Mr H G Hampden, Miss M Ansley, Miss Dewar, Miss Whitehill, General Bousragon, Mr J Staples, Miss Black, Mr Chandley, Mrs Fanning's nurse and 2 children, Mrs Shepphard, Miss Fairbank, Mrs Marshall, Mr Hebditch, Mrs W Mackinnon, infant and nurse, Mr G Corder, Mr J Meikle, Mr R Curnow, and Mr and Mrs Adamson and 3 sons.

From Brindisi—Miss B James, Miss Johnson and niece, Lt H Aspinal, Col Powlett, Rev J H Greig, Mr J W Moir, Mr P Chrystal, Major and Mrs Campbell, Mr F P Hedger, Sir W E D'Souza, Sir C Bayley, Mr Crawley, Col O J Howes, Surg Major and Mrs Raye, Mr H T Bartlett, Mr J Cowan, Mr B Moore, Mr Webb, Mrs Austin, Mr J J Hawkins, Mr J H Palmer, Mr E N Palmer, Mr D J Davis, and Mr J Samuel.

From Venice—Mr J N Rennie, Mr and Mrs Stevnir and infant, Mr, Mrs and Miss Leslie, Dr J Berry White, Mr H Cohen, Mr J Ford, Rev J D Warnford, Mr G P Robinson, Mr P H Moore, Mr Piper, and Mr and Mrs Watson.

From Suez—Mr Phillpot, and Mr Giffo.

Domestic Occurrence.

MARRIAGES.

LAMBORN—GREENGRASS—Oct 3rd, at Ahmednagar, by the Rev A Polehampton, Walter Louis Lamborn, to Annie Louisa, third daughter of W Greengrass, Esq, Rifle Brigade.

CARRINGTON—GREENGRASS—Oct 4th, at Ahmednagar, by the Rev A Polehampton, Herbert Robert Charles Carrington, to Jane Elizabeth, eldest daughter of W Greengrass, Esq, Rifle Brigade.

HEWLETT—BRETT—December 12th, at Benares, the Rev John Hewlett, M A, to Flora Margaret, daughter of John Lowdham Brett, The Hive, Ryde, Isle of Wight.

DEATH.

ANTHRAVADY—Dec 9th, at Quilon, the Rev Doss Anthravady, Pastor of the Telugu Baptist Church, H M,'s 41st Regiment M N I, aged 58 years.

"BOMBAY GUARDIAN."

Subscriptions received from 10th to 17th December 1881.

E. A. Brooks, 9th April 1832, Rs. 3-13; W. A. Blunt, 1st December 1881, Re 1; B. J. Powell, 31st December 1881, Rs. 7-10; Dr. R. Pringle, 13th July 1882, Rs. 7-10; Henry Wale, 31st December 1882, Rs. 7-10; Sergeant A. Coghlan, 28th February 1883, Rs. 10; Rev. G. W. Seiler, 31st August 1882, Rs. 19-4-6; Mr. James Staples, 1st September 1882, Rs. 5-12; A. Keir, 1st September 1882, Rs. 1-15-6; John Staples, 15th August 1882, Rs. 2-9-6; Rev. A. Barnes, 17th June 1882, Rs. 3-13; Geo. Wilkie, 7th June 1882, Rs. 7-10; Captain J. E. Winkler, 31st December 1882, Rs. 7-10; Rev. Wm. Wood, 17th December 1882, Rs. 9-4; Rev. Wellington Bowser, 31st December 1881, Rs. 1-10.

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Head Mistress—MRS. SMEATON, } With Assistants.

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KHOJAH BAZAAR, *Bombay, 7th May*, 1881.

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Examiner.

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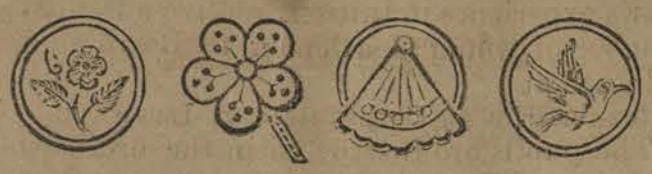

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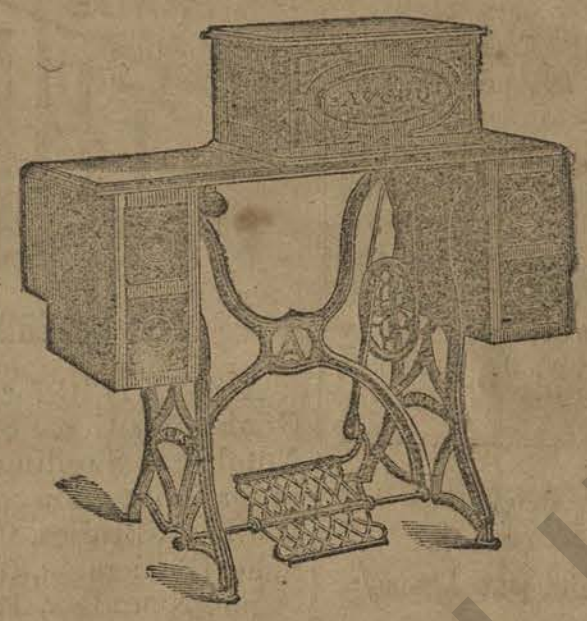

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